Examen Confectionis Pacificæ:

OR, A

Friendly Examination

OF THE

Pacifick Paper:

Chiefly concerning

The Consistency of Absolute Election of Particular Persons with the Universality of Redemption;

AND,

The Conditionality of the Covenant of Grace.

Wherein also

The NEW SCHEME is clearly declared.

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.— Thou shalt not plow with an ox and an ass together.— Thou shalt not wear a garment of divers sorts, as *of woollen and linnen together.*

DEUT. xxii. 9, 10, 11.

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Examen Confectionis Pacificæ :

OR, A FRIENDLY EXAMINATION OF THE

Pacifick Paper.

SIR,

ONE of your *Pacifick* Papers falling into my Hand, upon the first sight I took it for an Empyrick's Bill; but finding upon a deliberate Consideration, that it was not offered to the World as an *Arcanum*, and the Patients referr'd to a Box with the Doctor's Arms and Seal upon it, with a Direction to kill himself by an Implicit Faith, and that the Ingredients and Preparation was so plainly set down, with the Approbation of noted Physicians; I began to conclude, that surely there must be more of Art in the said Prescription, than I was at first aware of; especially observing so much plainness of heart, and good meaning attending the Author, that he seemed to aim at Common Good in it, desiring not to keep any thing as secret, under Chymical and Ænigmatical Marks or Terms, for his own Profit and Honour, as some have done the same Medicament before him, who have told us, that it was composed, *Ex duplici Hercule & uno Athere*: he tells us plainly what the Confection is. Hereupon I thought, according to your true Intention and Meaning, I might take the liberty which you have given to all the World in exposing it, to examine the said Prescription, whether it doth comport with the Rules of Art, by which Physicians prescribe, and Apothecaries prepare their noble Medicines; seeing now every Nurse will be tampering in it, and take liberty to themselves, to add, detract and alter as they see good, to the great hazard and danger of the distressed Patients; I shall therefore endeavour to inform my self, as much as I can, from your self concerning the Preparation, (you speaking so much of the Usefulness of it,) of this so much applauded Medicament, and accordingly examine it by the Rules of Art; and I crave leave to ask you some Questions, in order thereto.

Quest. 1. *Sir, I pray favour me so far, as to tell me your Opinion in some great Points of Religion, wherein you differ from many of our Divines*: *Are you a* Neonomian?

Answ. Sir, You know there are Two sorts of those that oppose *Antino-*

mianiſm: one that is the High ſort; and the other the Moderate ſort, that are for the middle-way in theſe Controverſies; and I confeſs my ſelf one that have wrote ſeveral Pieces ſo called. *Pac.* p. 2.

Q. 2. *You are the better able to inform me truly & plainly of the Principles thoſe moderate Men hold, and go upon: I have known ſeveral of that Perſwaſion are very ſhie in ſpeaking clearly in theſe Points what they hold; and therefore uſe many Ambages and Subterfuges to hide their Principles, ſtill ſeeming to ſpeak in the Dialect of others to whom they are quite contrary-minded: I apprehend you are a Gentleman of much Ingenuity, and Plain-heartedneſs, and therefore I make the more bold with you?*

A. I ſhall not deny your Requeſt, nor fruſtrate your Expectation. We that are of this ſort, do hold, 1*ſt*. *Election* to be of *particular Perſons*, (not the chuſing Believers to be ſaved with the *Arminian* and *Lutherans*,) but the chuſing Perſons to believe. 2*dly*. As to *Redemption*, We hold that to be *Univerſal*. The Scriptures ſay, Chriſt died for all and every Man; *God ſo loved the World*, &c. *Pac.* 3.

Q. 3. *As to your Firſt Principle, I have no Heſitation about it, but I do much doubt about the Second.* 1. *Whether there be any ſuch thing as Univerſal Redemption?* 2. *If there be, I can't ſee how Univerſal Redemption will comport with Particular Election? I pray ſhew me how they will coaleſs.*

A. There are two or three Diſtinctions you muſt be careful to obſerve. 1. Of *Chriſt in the Fleſh*, and *Chriſt in the Spirit*. What Chriſt hath done in the Fleſh, ἀντὶ ὑπὲρ ἡμῶν, he hath and muſt have done *for all*, and the direct and immediate Fruit of it belongs to all; for he took on him our Fleſh, not as the Fleſh of the Elect, but as the Fleſh of Mankind, (the Nature of Men, not of Angels.)

Q. 4. *I pray Sir, how doth Chriſt's doing for us in the Fleſh, differ from his doing for us in the Spirit? I thought, what he did for us in the Fleſh, was done by him for us in the Spirit; ſo that Chriſt can't be divided here; whence the Parts of your Diſtinction ſeem to comcidere?*

A. No: The Work of Chriſt's Redemption (being by his Blood) was wrought for us through his Fleſh, (in which all Mankind have Union with him,) and that is therefore Univerſal; while the benefit that doth directly and immediately iſſue from the giving us Faith and Repentance, is the Work of Chriſt through the Spirit, (in which his Members only have Union with him,) and is particular to the Choſen. *Pac.* p. 4.

Q. 5. *I pray Sir, what is your Second grand Diſtinction?*

A. You muſt conſider the Death of Chriſt as Redemptory, Propitiatory, and Satisfactory for Sin, which hath Pardon, its immediate, direct, and (I think) the only Fruit; and the Condition it ſelf performed by ſome, which is not the Fruit of Chriſt's Death, as a Propitiation, though by way of Redundancy it comes by it.

Q. 6. *I pray Sir, What is Redundancy, and how?* Pac. *p.* 5.

A. I will tell you, though I cannot peremptorily: As thus; In all things whatſoever we pray for, ſuppoſe it be for Fair Weather, (as we have *Collects* for ſuch Occaſions,) we ask it in Chriſt's Name, for his Sake, or through his Merits; when yet it would be a ſtrange Speech, to ſay, Chriſt

Chriſt died, that we may have Fair Weather: when yet, in ſome ſence, there's a truth in this; for if Chriſt had not atoned God, by his Satisfaction for Sin, no Bleſſing could be obtained for, or by any; ſo that immediately, indirectly, or ſome way, by way of Redundancy, ſuch Bleſſings come. *Pac.* p. 5.

Q. 7. *Pray Sir, your Third Diſtinction?*

A. The Purchaſe Chriſt made, was a Purchaſe for us, and for himſelf. His Purchaſe for us, was, That we ſhould be pardoned upon Condition: He purchaſed for himſelf a power to give us that Condition, that our Pardon may be compleat; and there is accordingly a Redemption by Price and by Power: Pardon upon Condition, is the Fruit of his Redemption by Price; but the Condition is the Effect of his Redemption by power: Repentance comes from this power of Chriſt, as a King, rather than a Prieſt. *Pac.* p. 6.

Q. 8. *Doth it not come from him as a Prieſt?*

A. If as a Prieſt too; it's by virtue of his Interceſſion, rather than his Oblation.

Q. 9. *Is Chriſt's Interceſſion of leſs extent than his Oblation?*

A. Chriſt interceeds for nothing but according to God's Will: His Will is his Decree; and it's from his Decree of Election that our Faith and Repentance comes; it's not from Chriſt's Purchaſe by Price, nor from the power of Free-Will.

Q. 10. *How comes it then?*

A. It's from Election, (which belongs to God, not as Rector, but as Lord of his own Gifts,) working the ſame effectually in us. It is out of this Treaſury Chriſt gives it; not by virtue of a Right to any from his Death; not as a Teſtator, but as an Executor or Diſpenſer of his Father's Election. Faith and Repentance is not the Fruit of Chriſt's Death, any otherwiſe than mediately or indirectly, and this way alone. (*Pac.* p. 7.)

Q. 11. *What kind of Pardon is that you ſay is the immediate Fruit and Effect of Chriſt's Death?*

A. Chriſt hath procured for the World a General Pardon; which none have benefit by, but he that believes and repents: And I may call it an Univerſal Conditional Remiſſion.

Q. 12 *With whom was the Covenant of Grace made?*

A. With Man. *(pag. 9.)*

Q. 13. *How do you underſtand that?*

A. With all and every Man.

Q. 14. *The Prophet ſaith, it is made with the Houſe of* Iſrael?

A. The *Houſe of Iſrael* there, is the whole World; all the Nations that come in at the preaching of the Goſpel.

Q. 15. *What is your Thoughts concerning the Law?*

A. We are not freed from the Law ſo, as we are no longer to obey it; but we are delivered ſo, as God will not deal with us according to it.

Q. 16. *How then does or will he deal with us?*

A. I anſwer; By another Law, a Remedying Law, the Law of Grace, the Covenant of Forgiveneſs, the Law of Faith; in Oppoſition to the Law of Works. Chriſt ſaith, I will redeem thoſe loſt Creatures from the Sentence

of

of the Law; but I will take them into my Hands, or under my Government, ſo as they ſhall not be lawleſs. (*pag.* 16.)

Q. 17. *Do you think the Law remains in force ſtill?*

A. As a Rule to Live by, not to be Judged by; it's *Norma Officii*, not *Norma Judicii*: We *are* judged by the Law of Liberty; we *ſhall be* judged by the Goſpel: Bleſſed be God for that Truth; we muſt be Juſtified and Judged by the ſame Law; it's by the Law of Faith we are Juſtified; and it muſt be by the Law of Faith we muſt be Judged. (*pag.* 17.)

Q. 18. *Have we a double Juſtification, Firſt and Second, as the Papiſts hold?*

A. Yes: Our Juſtification is Conſtitutive or Sentential, *Juris & Judicis*. To maintain, or have a conceit, that the Sentence at Judgment ſhall paſs according to the Law of Works, is an Errour, and tends to ſubvert the Goſpel, and Practical Religion. It will be the great and only Enquiry of that Day, Whether thou art a true and ſound Believer? (*pag.* 17.) If the Devil put in his Accuſation, and ſays thou art a Sinner; Chriſt will tell him, I have put in Bayl for that.—Have you any thing to prove the Man no Believer? He muſt be Caſt according to this Law, I can read you the Act.

Q. 19. *Pray, good Sir, I would fain hear it; you'll greatly oblige me by it: What, is it all one with Chriſt's Will at his Death?*

A. It's Chriſt's Act: Or it runs thus, Father, I will that ſuch an Act be paſſed, which ſhall give Pardon to all the World, and for all their Sins; with this Clauſe in the Act, [The Threat that is in the Law of Works to the contrary notwithſtanding:] Only I will have every one that reaps the benefit of this Act (which is laid in before) to receive the Grace, when promulgated with ſuch a Belief of it, as is working by Love, ſhewing it ſelf ſerious and ſincere.—And I will that ſuch a ſincerity be accepted, (notwithſtanding all their failings, nay, very much groſs and long ſinning which they fall into through Infirmity) unto Life and Salvation. This is the Tenor of this Act; this Will of Chriſt, that Law or Covenant of Grace, by which we ſhall be judged. (*pag.* 18.)

Q. 20. *And how are Proceedings with the Priſoner at the Bar, according to this Act?*

A. As for this my Servant at the Bar, accuſed by you (will Chriſt ſay.) *When I was an hungry, he fed me*, &c. *i. e.* By ſuch Works of Charity as theſe, and ſuch Piety, and Sobriety, or Juſtice, and all other Vertue, it doth appear the Man is a Believer, and my Diſciple. Theſe are Evidences and Manifeſtations of a ſincere Heart, and ſound Faith; therefore I declare him not Guilty of the Breach, but a Performer of this Law of Faith, upon which he is tried. (*pag.* 18, 19.)

Q. 21. *And do you look upon this as Juſtification?*

A. The declaring a Man Righteous, according to the Act he is tried by, is the moſt undoubted, proper Juſtification.

Q. 22. *And what will the Judge ſay concerning their Sins?*

A. He will ſay, As for the many Sins, and the Sins of the whole World, I have my ſelf bore them on the Croſs; I have ſatisfied for them by my Death, in the behalf of all Men; and this Act is the Declaration of an univerſal Forgiveneſs (as of my Will) upon theſe Terms. (*pag.* 19.)

Q. 23. *When*

Q. 23. *When will this Juſtification be?*

A. In that day when you and I, and all the World, muſt appear before God in Judgment; a Day which, for ought we know, may laſt (as ſome Leraned Divines have thought) a Thouſand Years: For, a *Thouſand Years*, with God, is but as *One Day*.

Q. 24. *Is it perfect Righteouſneſs we ſhall then be Juſtified by?*

A. We know that by a Law of Grace, God expects we ſhall be Righteous; and that he accepts of an Evangelical Obedience, according to this Law, as Perfection: For when all that is ill done, and all that is undone, is forgiven us, and not imputed; that which we have done, let it be never ſo little, it muſt, according to the Law, be perfect. — When it is not for the value of the Work done, but upon the account of Chriſt's Merits, that any Man is accepted: Whether my Works be more or leſs (if I be found ſincere) it is all one, in regard of ſuch Acceptation; let me have wrought One Hour, or Twelve, my Penny is ſtill of Grace, and our Judge is our Advocate; and if there's any thing to be accepted, (any thing that can be produced as an Evidence of Sincerity, it will be accepted,) he will plead for us, and be ſure not to forget us.

Q. 25. *Who is likely to plead againſt us at that Day?* (pag. 21, 22.)

A. Satan will plead againſt us, but Chriſt for us; Satan will plead we have ſinned againſt Law and Goſpel; but Chriſt will diſtinguiſh ſinning againſt the Goſpel, *Sub ratione Officii, & Conditionis*, between the Duty of the Goſpel, and the Condition of the Goſpel: He will make it appear, though we have failed in our Duty (in repect of this or that particular Precept) we have not failed in the Condition, and therefore we ſhall be cleared from the Accuſation of Non-performance of the Condition; and in order to this, and above all, I am perſwaded of a fair Tryal. — For God, who is infinitely good, will conſider every one of us with grains of Allowance, proportionable to our ſeveral Tempers, Conditions, Temptations, (*pag.* 21.) And God ſend us a good Deliverance.

Q. 26. *I pray Sir give us the true Notion of your General Pardon?*

A. The Term [*Actual,*] uſed by Divines, cloud the Light I have offered; we uſually diſtinguiſh between Conditional and Actual Pardon; a Conditional Pardon is obtained, we ſay, for all; but an Actual Pardon, for none but the preſent truly penitent Believer: We ſhould, inſtead of Actual, ſay Abſolute. The truth is, there is a Pardon, an Actual Pardon, paſſed long ſince; an Act of Grace; an actually ſtanding Pardon, and that univerſal: But this actual ſtanding Pardon being a Pardon upon Condition, it's, I may ſay, a Pardon abſolutely made good to no particular Perſon, but upon Condition performed; and when that is done, it's a compleat, abſolute Pardon: This is the fundamental underſtanding of the Point diſcourſed. *pag.* 23.

Q. 27. *Is Salvation poſſible to all Mankind by this Law of Grace?*

A. Yes: By this Inſtrument of Government, Salvation is made poſſible to all Mankind; or, whereby Pardon and Life are made attainable by all Men upon a poſſible Condition.

Q. 28. *I ſuppoſe that Law is the Rectoral Rule of Government, which a great*

Doctor

Doctor of that Law ſpeaks of; but I pray what or wherein is this poſſibility placed.

A. This is made a hard Queſtion, but I ſhall anſwer it eaſily. It is to be placed in the lowering the Condition to the Capacity of all Perſons, having the power and uſe of their natural Faculties: ſo that whoſoever he be that lives up ſincerely to the Light he has, ſhall be ſaved. I add, that whoſoever does but what he can, in order to his Salvation, is ſincere; and conſequently the Condition muſt be poſſible. *p.* 24.

Q. 29. *Then others, beſide the Elect, may be ſaved if they do what they can?*

A. No Mortal does what he can: (every Man can do more good, and leſs evil than he doth.) I ſay, if he doth ſincerely what he can, (which all the Elect only will ſurely do,) he ſhall have Life, notwithſtanding all Imperfections. *pag.* 25

Q. 30. *Then I ſuppoſe you judge many Heathens may be ſaved, who have not heard of Chriſt?*

A. 'Tis an Errour (one of them called vulgar,) which hath reigned too long in the Chriſtian Church, to think none can be ſaved by the Name of Chriſt, who have not heard of him preached to them: The Jew will have none but Jews, the Mahometan none but Mahometans, the Chriſtian none but Chriſtians; but I am hugely perſuaded otherwiſe, that there's millions who have been, and thouſands are living in the World, that have never known, and ſhall never know, how much they are beholden to Jeſus Chriſt, till they come before him in Judgement; and then they ſhall know it to their comfort, and Chriſt will ſtay for his Thanks till that day, *&c.* To ſay any Man ſhall be ſaved without Chriſt, is an Error indeed; or ſhall preach up the Salvability of the Heathen, without this Foundation; other Foundation can no Man lay, and the 18th. Article of the Church doth Anathematize that Perſon. *p.* 25.

Queſt. 31. *What Point further do you recommend?*

A. We muſt take heed, that we ſet not God aſide as Rector and Lord; not ſo to advance and juſtifie his Rectorſhip, as to exclude his Lordſhip in this Buſineſs: And not ſo to advance and juſtifie his Lordſhip, as to exclude his Rectorſhip in this Buſineſs.

Q. 32. *But be you not very nice in diſtinguiſhing between God's Rectorſhip and Lordſhip?*

A. Yes Man: but here's the very Myſtery of the middle way; for, on one hand, they that hold Chriſt dyed for all, procuring Salvation upon condition; but leave the condition on Man's free Will; (on a co-operating with general Grace procured) they do excellently illuſtrate God's Rectorſhip, and juſtifie him in dealing with us according to Goſpel-Law; but they exclude his Lordſhip. As on the other hand, they that hold Chriſt dyed only for the Elect, purchaſing the Condition as well as the Benefit, and that there's no Covenant but what's Abſolute; they do excellently advance God's Lordſhip; but in effect do exclude his Rectorſhip from having any hand in Man's Salvation.

But as for thoſe now who hold Chriſt hath dyed for all, in purchaſing Pardon and Salvation upon Condition; (which Condition flows not from the Power and Co-peration of Man's Will, nor directly from Chriſt's Purchaſe;

chaſe, but from Election; theſe do moſt manifeſtly give God his Glory, both as Rector and Lord; whil'ſt they make him, as Lord, to give the Condition to his Elect; and as Rector, to judge of them, as of all the World, according to that Condition. *p.* 26.

Q. 33. *Is it not ſaid,* Chriſt laid down his Life for his Sheep? *appropriating Redemption to the Elect?*

A. The meaning, is; becauſe that when Chriſt hath indeed died for all, to purchaſe a Pardon upon Condition; it is his Sheep only that hears his Voice, the Elect only perform the Condition, and reap the Benefit of it. *p.* 27.

Q. 34. *Are theſe things your own ſingle Opinions? Are they generally received by thoſe that are called Middle-way Men?*

A. I am a little troubled, to tell on my Tale to the end: You know the difference at *P. H*: Theſe things were ſhewed to the two Brethren who are more eminent for this difference, that they would conſent to the Publication for a Teſtimony; that though they differ in ſome Points, yet they agree in the main Truth of the Reformed Proteſtant Religion, *&c.* The One of them was willing (very willing.) the other quite averſe. *Pref.*

I find then, that your Proceſs, in brief, is this Doctrine:

Recipe Doctrinæ Election. Abſolut. quantum haberi poteſt;
Redemptionis Univerſalis cum toto;
Conditionalitatis Fœderalis ſine libero Arbitrio, q. ſ.
F. Confectio Evangelica, ſ. a.

[Thus in Engliſh,] "Take as much of the Doctrine of Abſolute Election as you "can get; Univerſal Redemption, all that is; Fœderal Conditionality without "Free-Will, as much as will ſuffice; and of theſe make up an Evangel. Confection.

Men tell us this being duly prepared, it will reconcile all Differences between *Armenians* and *Calviniſts*: It's the Law we ſhall be Juſtified by, both the firſt and ſecond time; the Law the World ſhall be judged by; and the Law the Heathens ſhall be ſaved by. We ſhall firſt examine the Proceſs; and if this *Panacea* can be prepared, we may take occaſion afterward to ſpeak further to the unparallell'd Vertues aſcribed to it.

It is duly to be weighed and conſidered, 1. Whether the Ingredients be to be had? 2. If they be, Whether they are ſo conſiſtent and comporting in their Natures one with the other, that they are capable of blending together. As for Abſolute Election, I have nothing to ſay againſt it; it's of a moſt admirable, tranſcendent Nature, and is not to be had or found every where; but happy is that Man that finds it, by making his Calling ſure: But as for Univerſal Redemption, I know there hath been much diſputing in the World about it; ſome arguing for it, and ſome againſt it: I will tell you plainly my Judgment concerning it, as you have done yours. I cannot yet be ſatisfied that there is ſuch a Drug in *Rerum Natura*; to me it ſeems to be but ſuch a thing as the pretended Unicorn's Horn, or the Grand Elixir of the Philoſophers: moreover, that if there be any ſuch thing, the Nature of it muſt be ſuch, that none can rationally attempt to compound it with Abſolute Election of particular Perſons, eſpecially ſeeing the Proceſs requires that they be compounded and brought together into a due Compoſition, by a Conditionality without Free-Will; and if theſe things be found to be as I apprehend, it will be in vain to make any further Enquiry concerning the Vertues or Uſefulneſs of the ſaid noble Confection.

We ſhall therefore briefly enquire, (not run through the abundance of Argu-

ments of this kind, *pro and con*, that have been insisted on,) Whether there is such a thing as Universal Redemption? And then, if there be, Whether it will consist with Absolute Election, and a Conditionality without Free-Will? And I shall use but some plain Reasonings, that may carry a Demonstration with them to ordinary Capacities, and chiefly insist on the last thing, *viz.* Their Consistency.

1. *Redemption* is a word of a plain and known meaning; it's the saving of one from Captivity or Thraldom, wherein he is held, by paying a sufficient and effectual Price, whereby the Person becomes redeemed. It were ealie to prove every word of this not only from Scripture, but from Mens most ordinary Understanding and Acceptation of the Word; but, for brevity's sake, I omit it.

2. I do suppose, that few will affirm, among them that are called *Christians*, That all Men are Saved. For if all Men are saved, none are damned; then *Judas* was saved, and the *Sodomites*, which the Apostle saith, *are now suffering the vengeance of eternal fire*, Jude 7.

3. I proceed to argue then thus:

1. That which never procures Universal Salvation, can't be Universal Redemption: But there's no Redemption procures Universal Salvation; *ergo*, there's no Universal Redemption: The *Minor* I have granted, by all that will allow that there is a Hell and Damnation, that *Judas* and the *Sodomites* are suffering of Vengeance. For the *Major*, I think it needs no Proof: However, I will not beg its Concession, but the Demonstration of the *Major* will lye here: 1. That Price or Payment which doth not actually pass into, or terminate in Salvation, is no Redemption at all; an Attempt to Redeem, is not Redemption. 2. The Redemption can be no larger than the Salvation wrought: If it be but a Partial Salvation by the Purchase made, it can't in any sence be an Universal Redemption; the Redemption must be as the Salvation is that is wrought by it: A Sufficiency or Good-will to pardon, and Redemption it self, are two different things.

2. The word *Redemption*, is an Abstract; it is but a Word, unless we look for it in a Subject, which we call a Concrete; and, *ergo*, if there be Universal Redemption, it is a or must be found in the Efficient, or in the Effect of the same extent: for in Conjugates there is a Symbol of Consentany Arguments: Universal Redemption must be a Cause producing an Universal Concrete; and this is grounded on an allowed Principle, *Qualis causa tale effectum, Justitia causa cur quis sit justus*; And Universal Justice must take in all the just Persons in the World: So here, if there be but one redemed Captive from *Algiers*, there is Redemption; but there is not Universal Redemption of *Algier* Captives, unless all of them be redeemed; nay, if there be but one individual left behind.

3. If there be Universal Redemption, there is an Universal Redeemer: But there is no Universal Redeemer; *ergo*, no Universal Redemption. I judge there's none can see reason to deny the consequence of the *Major*; for it's easily enforc'd, being but arguing from the Effect to the Cause; and as the former Argument was, from the Cause to the Effect.

I prove the *Minor* thus. That there's no Universal Redeemer, from the mutual Affections of Relatives *: The cause of Sonship, is Fathership; and of Fathership, Sonship: so the Redeemer is the cause of Redeemed Ones; and

* *Tota natura unius relati (qua talis) fluit ab affectione alternante qua spectat alterum & ab illo spectatur ut unum alterius (p. r mutuas quasi vicissitudines) causa sit & effectum.*

Redeemed

Redeemed Ones, of a Redeemer; the Cor-relate, the Effect of the Relate, and the Relate of the Cor-relate, *Et Vice Versâ*; and likewise *Relata Affectio*, or Relative Affection, is of as large an extent in one as the other. If a Man say he is a Father to all these Ten Sons, all those Ten Sons must own him for their Father, as really so; but if his Wife say he is not Father to any One of them, his All is contradicted, the Universality falls to the Ground; for a General Axiom is contradicted by a Special, Particular, or Proper. So here, If Christ be an Universal Redeemer, the Redeemed must be Universal: and if it be true, that he redeemed All; it must be false, that *Judas* was not redeemed.

But I know what you are ready to say; *viz.* That the Universal Redemption that you intend, is Conditional; and, That this Condition to be performed, is not the Fruit of Christ's Death, (*pag.* 5.) and therefore not purchased by Redemption, but is the effect of Absolute Election; the Gift of which, though bestowed by Christ, yet is not the fruit of his Death, as a Propitiation. I think I take up your General Sence clearly.

Against this I argue thus.

1. That which is no Redemption at all to some, is not Universal Redemption: But a Conditional Redemption is no Repemption at all to some; *ergo*, your Conditional Redemption is not Universal Redemption: The *Minor* is of unavoidable truth, by this Rule, That a General Propolition is contradicted by a Special; as thus, All Men are redeemed, contradicted thus: Some Men are not redeemed, (by your own Confession,) Some, you say, perform not the Condition; these can never be called Redeemed Ones: it's one thing to make an Attempt to Redeem, and another to be a Redeemer: A Merchant may attempt to redeem all the Slaves in *Turky*; but if his Money be not taken for any, he remains no Redeemer; for Redeemer and Redeemed are *Relata*; yea, if he obtain some, and bring them out of Slavery, he's a Redemer of Some, but can't be an Universal Redeemer, unless he redeem All.

For the *Minor*, That *Conditional Redemption* is no *Redemption*. For it puts him but into a *possibility* of being a Redeemer; makes him not *actually* so, whil'st he stands under that Conditionality: For the Conditionality doth not only lye upon the Person to be redeemed, that he cannot be a Redeemed One till the Condition is performed; but it is a barr to the Purchaser, that he can't, in a good Sence, be called the Redeemer of such a Person, till the said Person hath performed the Condition; he must have his leave to be his Redeemer. As for Example: If I lay down an Hundred Pounds for the Redemption of a Person in Slavery, upon this Condition, that he will yield to serve me Seven Years after; I must have his Consent to these Terms, before I can redeem him; and therefore, upon this Condition, I am certainly suspended from being a Redeemer, and am no Redeemer to the said Person, if he refuse the Terms; all that I have been, is but a Profferer of Terms. Hence, to be a Conditional Universal Redeemer, is a Contradiction; for, it's to be but a Redeemer of some that perform the Condition, and to be no Redeemer at all to them that do not.

2. If Christ never intended Universal Conditional Redemption, then there's no such thing: This must certainly follow; for sure none will dare to say that Christ did what he did, contrary to, or besides his Intention; such are not worth disputing with. But Christ never intended Universal Conditional Redemption: This appears to be true, upon your granting Absolute Election, from which Christ, as God, is not to be excluded; though as to the Order of Divine Nature in the Personality, Election is primarily ascribed unto the Fa-

ther; likewiſe the Father's Will is eternally known unto the Son, and he comes, as a Redeemer, to do the Father's Will, and no more nor leſs: Therefore, what he ſees and hears of the Father, that he doth; and thoſe he redeems, which the Father in Electing Grace hath given him out of the World. Now Chriſt knowing Electing Grace, and taking his Commiſſion upon it, the Lamb's Book being but a Tranſcript of the Father's, he could never intend an Univerſal Conditional Redemption: For it would have been a very vain Intention, becauſe the Abſolute Election ſtood diametrically oppoſite to Univerſal Redemption, the Abſolute Election being but of ſome. 2. The Abſolute Election was an unremovable barr to the performance of the Condition, by ſome; for the Condition, as you ſay, proceeding from Election, it muſt be cut off by Abſolute Election, determining that a certain number ſhould never have the performance of the Condition. Hence,

3. I argue further, That which is contrary to the Wiſdom and Goodneſs of Chriſt, is not to be allowed, or aſcribed to him: But for Chriſt to purchaſe Remiſſion of Sin, and Salvation, (as you ſay) upon a Condition for all, is contrary to the Wiſdom and Goodneſs of Chriſt; *ergo*, there's no ſuch Purchaſe; the *Minor* only calls for Proof. For Chriſt to purchaſe Remiſſion and Salvation, upon a known, unperformable Condition, is certainly not only inconſiſtent with, but contrary to the Wiſdom and Goodneſs of Chriſt; and ſuch is his purchaſing for all, in your ſence. You ſay, 1. The Condition is Repentance and Faith. 2. That Thouſands will not repent and believe: This Chriſt muſt needs know, becauſe, according to your Scheme, he took care to procure the Condition for none, only the benefit upon the performance of the Condition. Again, Becauſe he knew the Election, and that they would never have the Condition, to what purpoſe was it for him to be at the Expence of his Blood for ſuch? And when he had done all, could not be a Redeemer to them, becauſe not elected. And, Laſtly, He knew they had no power to perform ſuch Conditions in themſelves by Free-Will, as well as that they were not to be ſupplied from Election or Redemption; inſomuch, that there is not a capability of having any benefit by Redemption; *Rebus ſic ſtantibus*: And this Aſſertion of yours, is, as if you ſhould ſay, *A B.* purchaſed an Eſtate for me, and in my Name, upon the Condition, that I ſhould take up the *Monument* and carry it over the Bridge.

4. Thoſe that Chriſt never prayed for, thoſe moſt certainly he never purchaſed Remiſſion and Salvation for, upon any Condition at all: But the Non-Elect he never prayed for; *ergo*, the *Major* is manifeſt, by an Aargument from the Greater to the Leſs; thoſe that he ſo loved, as to waſh in his own Blood, he would moſt certainly pray for. The *Minor* appears from Chriſt's words, *Joh.* 17. 19. there he ſaith, he prayed for them that were *given him of the Father*, that *had* or *ſhould receive his word*, *believing*; and he ſaid, he prayed not for the World: Which *World* there, muſt be underſtood of thoſe that were not given to him by the Father: The Non-Elect, he had no deſire that they ſhould be ſaved; and thoſe whoſe Salvation he prayed not for on Earth, he interceeded not for in Heaven; and thoſe he interceeded not for, he purchaſed not with his Blood.

5. Thoſe whoſe Perſons Chriſt never redeemed to God by his Blood, he never purchaſed Life and Salvation for upon Condition: But the Perſons of the Non-Elect Chriſt never redeemed to God, &c. *ergo*, The *Major* appears to be true; becauſe the Benefits provided in Election and Redemption, are no further than the very Perſons are elected and bought: Now Perſons are abſolutely

lutely bought by Christ, and Benefits too, where the Persons are so; when Christ purchaseth Persons, he leaves them not to perish upon Conditions. The *Minor*; But Christ never purchased the Persons of the Non-Elect: For if he had, 1. He had designed Salvation for them, which the Father nor himself never designed. 2. If he had bought them to Salvation, he by that Purchase had removed all rubs and hinderances out of the way, and provided for all Conditions; he would have been such a Condition, that all Conditions should have followed. 3. He must have loved those in Redemption, that he never loved in Election.

6. Those that Christ purchased Remission and Salvation for, he did with the like Intention and Purpose. There is no ground to say, as you do, That Christ had a double Love, a Greater and Lesser; an Effectual Love to some that moved him to redeem them; and an Ineffectual Love, and cold, to others that should never reach the Salvation. The Apostle speaks of his Redeeming-Love. *Joh.* 13. *Whom he loved, he loved unto the end.*

7. Such a Purchase as leaves Men under as great a Condition of Damnation, as of Salvation, is not to be esteemed Redemption; but an Universal Purchase, upon Condition, is such: *ergo*, A Condition lyes equally both ways, (if Man's Will be left in *Equilibrio*;) therefore what can be said, even by Christ himself, concerning such, can be but in a contingent Axiom, and the best Judgment of it, is but Opinion: Now, is it not strange, that Christ had no knowledge of whom he redeemed, but that of Opinion? and that in most he was deceived? Tho' you will say this Argument doth pinch hard upon those that deny Absolute Election, but not on you; if this do not, yet the next shall more strongly urge you.

8. That Purchase of Remission and Salvation, upon Condition, that leaves Men under a certainty of Damnation, is not to be esteemed Redemption at all: but your Purchase of Remission and Salvation for all, upon Condition, leaves most under a certainty of Damnation; *i. e.* really so, though they may not know it.

I prove the *Minor* which only calls for Proof. For though you say there is Condition, yet it is an Impossible Condition. 1. In respect of the Men dead in Trespasses and Sins, and therefore, you'll say, cannot perform it themselves. 2. In respect of Christ, He never purchased the Condition for them; it comes to none, you say, as the fruit of his Death. 3. In respect of Election, which is not Universal, but Absolute, and of some only; wherein it's provided, That none but a few shall have Remission and Salvation, and therefore none but they shall have the Condition upon which it is granted. These are all your own Concessions.

adly, I need not now say much about the Compositon of these Ingredients, to bring them into a due Mass, that they may become a useful Medicament; there are Artists will tell you, that these things will never be compounded, tho' you ferment them, and pound them together never so long; and it is easie to see what a fumbling you make about it, and all your labour comes to nothing.

You say, it's no doubt but God and Christ may, *Majus & Minus amare*, in my Construction; *i. e.* can love the Greater and the Less; but I judge, you mean, can love more and less; *viz.* That there's Degrees in their Love: You should have explained your meaning in that Paradox, Men will not be imposed upon by Magisterial Problems; you should have told whether the Greater Love be the Special Grace and Love of God unto Salvation; and the Lesser, be the Common Goodness of God, which he shews, in giving Life and Salvation to all his Creatures:

Creatures: But it may be you mean this is the *Major Amor*, becauſe moſt Extenſive; or you do mean the other is *Major*, becauſe more Intenſe? Or do you mean an Abſolute Redeeming Love in Chriſt, is the *Major* Love? and a wiſhing well upon Condition, is the Leſſer Love? Do you mean degrees in *permanent* or *tranſient* Acts of God's Love? Do you mean degrees in Abſolute Electing Love to the Perſons of the Elect, or degrees in Manifeſtation of Love to them? But what are you here ſpeaking of? Is it not God's Love, and Chriſt's Love, to Remiſſion and Salvation? Are there Degrees in it then? Did God elect ſome to Remiſſion and Salvation, more, ſome leſs? You ſay Election was Abſolute; but you'll ſay, Chriſt loved ſome with a redeeming Love to Remiſſion and Salvation more, and ſome leſs: Believe it Friend, *Magis & Minus* will not come into Redemption, unleſs it were in Election; every one will tell you there muſt be equal Proportions in Election and Redemption, and both muſt be of the ſame Nature, as to Abſoluteneſs and Conditionality, or elſe they will not mix. You will go on to prove your *Magis & Minus* of God's Love, from 1 *Tim.* 4. 10. where the Living God is ſaid to be the Saviour of all Men; which is meant only of Common Providence, as *Act.* 17. *In him we live, move, and have our being*; and in this ſence he ſaveth Man and Beaſt, *Pſal.* 36. 6. The word is, יְהוֹשִׁיעַ, which the LXX. render, σώσεις; and if you will underſtand the Word of the Perſon of Chriſt, and limit it to it, (for which there's no Ground in the Text,) is it not ſaid, that *by him all things were made and preſerved in their being*, Col. 1. 16, 17. and a Saviour in that reſpect, as all things were made by him, and for him, and upheld by his power: And hence comes the diſtinction of Salvation, in the Text, All things are ſaved, ſo as to be preſerved by him; but he is a Saviour in an eſpecial manner, by way of Redemption, to them that believe: So *Col.* 1. 13, 14.

You ſay the Gentleman urged, *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveneſs of ſins*, &c. to prove Redemption and Forgiveneſs of equal extent; which was done skillully, like an underſtanding Chriſtian and Scholar in Chriſt's Schools; like, at leaſt, a Noble *Bæan*: For the Argument runs thus, If whoſoever hath Redemption through the Blood of Chriſt, hath Remiſſion of Sins, then Redemption and Forgiveneſs are of equal extent: *But whoſoever* (by the Apoſtle) *hath Redemption through the Blood of Chriſt, hath Remiſſion of Sins*: *ergo*, You anſwer not his Argument, but bring another place againſt that, *viz.* 2 *Cor.* 5. 19. And ſo you endeavour to confound Chriſtians Underſtandings of Goſpel-Truths, inſtead of clearing up Doubts that lye before them; the People muſt ſwallow all whole the Teachers tell them, or be counted ſawcy Fellows. I need not tell you the various Acceptations of the *World* in the *New-Teſtament*. The *World*, is taken in oppoſition to the *Nation of the Jews*, of which Salvation was only for a great while; and it's in this ſence plainly beyond all Contradiction, 1 *Joh.* 2. 2. *World*, in 2 *Cor.* 5. is plainly meant of Men *in* the World, though not *of* the World, but given to Chriſt out of it, as in *Joh.* 17. And the Context gives us to underſtand, thoſe that in due time were to be New Creatures, and actually reconciled through the Embaſſy of Reconciliation.

Paſſ. (*Viz.*) *If the Gentleman's Conceptions be true, That Chriſt hath purchaſed a Pardon only for the Elect; the Apoſtle ſhould not have ſaid, Reconciling the World, but Reconciling the Elect.* And this is as much as to ſay, the Apoſtle *Paul* contradicts himſelf, if he means, *Eph.* 1. 7. that Forgiveneſs and Redemption are of equal extent, by mentioning the *World*, 2 *Cor.* 5. But there's nothing to be ſuppoſed to give ground to that Conſequence; whereas the Elect being the beſt part of the World, and in the World, are often called the World, by a frequent

nent double Trope, *Per Metonymiam Subjecti & Senechdochen totius, orbis pro parte orbis mundus pro hominibus in mundo.*

Pac. P. *The Scriptures saith, Christ died for all and every Man.* You should have told us the place where, that we might have considered it; till you do, we take it but as your saying so. You quote *Joh.* 3. 16. *God so loved the world,* &c. Do you mean, the word *World,* signifies *every where, all and every Man*? The Spirit of God saith, 1 *Joh.* 5. *The World lyes in wickedness*: Doth the *World* there, mean all and every Man? What's become of the Saints, *of whom the world is not worthy*? And again, Our Saviour saith, *If you were of the World, the world would love its own*: What think you of the *World* there? is it All and Every Man? Where were the Disciples Christ spake to? If you would lay aside fondness of a Nation, and impartially weigh Scripture according to the Analogy of Faith, you would not run upon these dangerous Rocks, to hazard the shipwrecking your own Faith, and that of your Hearers.

Well, let us see how this Text comports with your Scheme, *God so loved the world,* [*i. e.* by Absolute Electing Love; *ergo,* all and every Man was absolutely elected,] *as that he gave his only begotten Son, that whosoever believeth on him,* [*i. e.* to answer the extent of Electing-Love, to procure the universal Condition of Remission and Salvation.] By the *World,* you say this Gentleman must understand the Elect; and by the *World,* you understand all and every Man: and by *Election,* you understand Absolute Election. And what goes before, *God so loved the World, i. e.* All and Every Man, with an Absolute Election; whence it will follow, that an Unconditional Universal Election, providing all means of Salvation in Redemption and Believing, must obtain a certain Remission and Salvation of equal extent with the Election. And it doth not (as you say, *p.* 3.) intimate, that there are some of those do believe, and some not; for God hath but one sort of Love unto Remission and Salvation; he doth not pardon and save by quarters and halves; he did not love *Jacob* altogether, and *Esau* a little *minus*; but loved one to Salvation, and left the other in a perishing state to Damnation, which was called Hatred, and not Little Love. And if you understand by the *world,* all and every Man, you must understand Electing Love of all and every Man, and all that follows, to answer accordingly. But you say, *the World must be more than the Elect, all of the World, that God loves to give his Son for.* And what's that, but the Elect in the World? So that you confound your self, out and in, and in and out again; we are like to make a fine Composition by and by.

Pac. P. *I'll quote another Text: Whom he did predestinate, them he called; and whom he called, them he justified,* &c. *Rom.* 8. *And why is here Redemption left out of the Apostolical Chain, but because those that he hath redeemed, are all the World? If this Gentleman's Doctrine were right, the Apostle would have said, Whom he did predestinate, them he redeemed.* R. *Aquila non capit muscas*: Now here's the very Mystery of *Neonomianism*; Redemption must be left out of the Apostolick Chain; it hath nothing to do there, any more than Creation, and the Covenant of Works. It may be *Paul* might forget himself here, but remembred himself in the *Epistle* to the *Ephesians,* and brought in Redemption again into the Chain. Why say you, *Was Redemption left out, because all the World was redeemed?* Well then, you see the Apostle *Paul* would not attempt to mingle Absolute Election and Conditional Universal Redemption, why will you attempt it in this Composition of yours? But all this while then 'tis probable you do but μωμᾶζειν; for the Apostle doth bring in Redemption! You can't see

Wood

Wood for Trees; doth he not bring in Juſtification? and doth not Redemption belong to Juſtification? the Apoſtle will tell you ſo in the ſame Epiſtle. *Rom.* 3.24.

Pacif. I ſhall uſe no more Arguments or Scriptures (p. 3.) *R.* No, I am glad you have done with them, unleſs you uſed them better: proceed then to your Diſtinctions.

Pacif. And becauſe this *Gentleman thinks me ſingular, I refer him to the Church Catechiſm where the Child anſwers, Who redeemed me and all mankind.* R. and I refer you to the Aſſemblies ſhort and long Catechiſm, and the Church Articles.

Pacif. There's a Diſtinction this Gentleman hath not conſidered; *a Diſtinction of Chriſt in the Fleſh and Chriſt in the Spirit; its a Scripture diſtinction what Jeſus Chriſt hath done for us in the Fleſh, ὑπὲρ ἐντὶ ἡμῶν, he hath and muſt have done for all; the direct and immediate fruit of it belongs to all; for he took on him our Fleſh, not as the Fleſh of the Elect, but as the Fleſh of Mankind: (the Nature of Man, not of Angels.)* R. Chriſt in the Fleſh was it ſeems a poor weak thing, *i. e.* the Word made Fleſh, God manifeſted in the Fleſh, Crucified in the Fleſh, his Body and Blood, common things belonging to all; but it was great things Chriſt did in the Fleſh, he bore our Sins in the Fleſh, ſatisfied for our Sins in the Fleſh, dyed and roſe in our Fleſh: for by Fleſh is our Nature Body and and Soul; ſometimes Fleſh, ſometimes Blood, is taken for whole Chriſt. Did Chriſt condemn our Sins in his Fleſh in vain? or did he condemn the Sins of the damned in his Fleſh? how come they now to damn them? but I'll tell you what Chriſt did in the Fleſh he did in the Spirit, for during his doing what he did and doth in the Fleſh, his Fleſh is not only united to his Divine Nature in the Perſonality of the Son, but is anointed with the Holy Spirit without meaſure, *Joh.* 3. 34. therefore if what Chriſt did in the Fleſh were done for all, then what he did in the Spirit was done for all; and what's the direct and immediate Fruit, but giving life to the World? what will you call that? is there an univerſal life to all and every Man? but you have other immediate Fruits you ſeem to intimate, that its being akin to all Men as we are to *Adam*: I doubt you will not ſay his being a publick perſon and Repreſentative as *Adam* was of us, in his Covenant ſtanding and Apoſtacy; for you ſay he took our Nature, not as Elect; but why did he take part of Fleſh and Blood? was it not for the Elect? the Spirit of God tells us, becauſe the Elect, his Seed, the Children were partakers of Fleſh and Blood, therefore he took part of the ſame. *Heb.* 2. 14. 15. How can you ſay he did not take the Nature of the Elect, when he took the Nature of the Children; and the Nature of Man, becauſe the Children, the Elect ſeed, were found in that Nature, and not in the Nature of Angels, and they are called alſo his Brethren?

Pacif. What he does for us in the Spirit, is peculiar to ſome; and if it be ſaving, its to the Elect only. R. It ſeems Chriſt in the Fleſh had one end, and Chriſt in the Spirit another; Chriſt in the Fleſh more generous, ſeeking the Salvation of all; Chriſt in the Spirit more ſtrait-lac'd ſeeking the Salvation of ſome only; whereas Chriſt is the ſame in the Fleſh and in the Spirit? the ſame yeſterday, to day, and for ever, he was made Fleſh and dwelt among us, and his ſhining Glory they ſaw, as of the only begotten Son of God, full of Grace and Truth; and of this full Chriſt in Fleſh and Spirit, we receive Grace for Grace, without all this pitiful trifling. I wonder Divines can talk at this rate, of a Union of all Mankind to the Fleſh of Chriſt, as much as you have with a Man in the *Eaſt* or *Weſt-Indies*. I pray what Union with Chriſt's Fleſh, is that the Apoſtle tells us the Church hath, above all others in the World? *Eph.* 5. 30, 31. I queſtion not, but that is in his Fleſh and Spirit too, after a myſtical manner.

Pac.

Isaac. *The giving us Faith and Repentance is the Work of Christ through the Spirit.* *R.* Christ doth nothing through the Spirit ſeparate from Christ in the Fleſh; it's the Glory of Christ in the Fleſh, in reſpect of his Humiliation and Exaltation, yea, in Power and Efficacy that ſhines forth, and Works in the Spirit; and is applyed to us by the Spirit: the Spirit, when it works, it's the Spirit of Christ, and what hath it to doe? *Joh.* 16. 14. he ſhall, ſaith Christ, glorifie me, [*i. e.* Me God manifeſt in the Fleſh] and take of mine, and ſhall ſhew it unto you, what I have done and ſuffered, and procured; that Faith and Repentance and Remiſsion which I purchaſed for you. What adoe is here; is Christ divided one part of him to thoſe that ſhall be ſaved, and another to them that ſhall be damned? is not this much like the meaning of the Apoſtle, *Heb.* 10. 29. an accounting that the Blood of the Covenant wherewith we are ſanctified a common thing.

Pacif. *The Death of Christ, as it's Redemptory, Propitiatory, or Satisfactory for Sin, hath this Fruit; I ſpeak of Pardon: it is the the direct, immediate and proper fruit of it, nay I may ſay, the only.* *R.* This is the Fruit of what Christ did in the Fleſh, which doth thus belong to all; but it's ſtrange how learned Men differ in theſe points: One Learned in your Law, will call this direct *Antinomianiſm*. He ſaith, *Men are not forgiven immediately upon, nor merely by Christ's enduring ſufferings.* *Pref.* p. 5. and yet you ſeem to ſpeak the clean contrary: I know you will ſay you mean both the ſame thing, though it be contrary in Expreſsion: but I pray tell how it is to be underſtood.

Pacif. *Thus Pardon for all Sin of Omiſſion and Commiſſion, and conſequently a Diſobligation from all puniſhment of loſs and ſuffering* (paſſively) *taken no leſs than a right to impunity and life, and this is held forth upon the Condition of Faith and Repentance to all the World.* *R.* Now you ſee what immediate and direct is, in a Neonomian Sence; it is *mediate* and *indirect*; for theſe great Fruits you talk of, are upon a Condition of Faith, and Repentance, to come between Pardon and the Sinner; nay, you think it's the only Fruit, there's no ſpiritual outward bleſsings which we have by Christ in the Fleſh, but pardon and impunity, and that's no more than all the World hath in the conditional grant: but whence comes this Condition that gives the propriety that Entitles to all? all the appearing Glory of Christ in the Fleſh, is to a Man as if he came into a rich beautiful Country, he ſaith, all this is mightily delightful to behold: Oh! that I had Mony to purchaſe me an Eſtate here: ſo I ſay, I pray tell me where I ſhall have the Mony that will Entitle me to the Fruits of what Christ did in the Fleſh?

Pacif. *The Condition it ſelf (performed by ſome) is not the Fruit of Christ's Death, as a Propitiation; though by way of Redundancy, it comes by it.* *R.* Here's a flat denial of Christ's procuring by his Death, Faith and Repentance; the firſt Life of a Sinner comes not by what Christ did in the Fleſh; are we not planted in the likeneſs of his Death; alive unto God through Jeſus Christ. *Rom.* 6. 11. *Eph.* 25. Is not Christ the Reſurrection and the Life? Have we not Redemption through his Blood? our very having it by Faith is through his Blood; even forgiveneſs of Sins, *Eph.* 1. 7. Was there not exceeding Riches of Power to us-ward who believe, which was wrought in Christ when he raiſed him from the Dead. 4. 19 20. Is not Christ our Sanctification? 1. *Cor.* 1. Are we not created in Christ Jeſus? Are we not compleated in him? Is not the Enmity of our hearts ſlain upon his Croſs; and our Reconciliation wrought out upon his Croſs. *Col.* 1. 21. *ſee Heb.* 13. 20, 21.

It's ſtrange to talk of Faith in the Blood of Christ, that was not procured by his Blood; Faith in Christ, and not through Christ: *Paul* was Crucified

with Christ, and Christ lived in him; and he lived by the Faith of the Son of God, *i. e.* procured by the Son of God; how? by loving him, and giving himself for him; to purchase Faith for him. *Gal.* 2. 20. and he gave himself for us to redeem us from all Iniquity, [is not Unbelief and Impenitency Iniquity?] and to purifie to himself a peculiar People: [doth not peculiarity lie in Faith and Repentance?] *Tit.* 2. 14. Is Faith and Repentance Spiritual Blessings and Benifits or no? If some, we are blessed with them in Christ Jesus. *Eph* 1. 3. You say they come by Christ in some sence; how? by way of Redundancy, *ex Redundantiâ*, thrown in some way or other, over and above.

Pacif. *If you ask me what is this Redundancy, or how? I will tell you (tho I cannot peremptorily) thus; As fair weather (as we have Collects for such occasions) we ask it in Christ's name, for his sake; or through his Merits; when yet it would be a strange speech to say, Christ died that we should have fair weather.* p. 5. *R.* Here's a new way of things coming through Christ to us, Pardon comes directly and immediately, but Faith and Repentance intervenes; and that comes by a side-wind, by way of Redundancy; and it's well said, you cannot peremptorily tell how; nor no body else, unless it be as fair weather comes; and it seems the Church speaks strangely and improperly, when it asks it in Christ's Name, and for his sake: in the same manner you will say it's improper and strange for a Sinner to go to God upon his Knees, to ask Faith and Repentance in the Name of Christ, and for the sake of Christ; he must not say, Lord give me Faith and Repentance for the sake of thy Son's Merits, who hath bought and purchased me with his Blood; and procured Faith and Repentance: and sure what we have not through his Merits, we have not by any Vertue of his Intercession; for the Vertues of his Death and Intercession are of equal extent, whatever you think of it. And is it not a miserable thing to see Divines trifle thus, with the great points of our Life and Salvation, is not this the direct way to make Atheists? Is not fair and seasonable weather, health, success in lawfull undertakings, &c. very great Mercies to Believers, asked for in Faith; and bestowed in and through Christ and his Merits? is it not the Blood of Christ that hath removed the Curse? and are not all promises (of which Rainy and seasonable Weather are not the smallest) made to the Church, in and through Christ? are they not *Yea* and *Amen* in him?

Pacif. *Nevertheless there's a Truth in this, in some sence; for if Christ had not atoned, there could have been no Blessing* &c. *R.* Very good; so that Christ only removed Barrs against Blessings; this is the old Tune, Christ's Redemption is in respect of Blessing but a remote cause, he redeem'd us by paying an old Debt for us, but left us in *statu quo*; he redeemed us from something but to nothing; he set the Slave at liberty, and bid him shift for himself; he had not provided any Estate for him, he must go and purchase that himself. You tell us some Distinction must be here, [or no Distinction] Immediately, Indirectly, by way of Redundancy: *such benefits as these are benefits to some particular persons, you can't tell how*; neither is it worth our while to trouble our selves about it.

Pacif. *The purchase of Christ was a purchase for us, and for himself; for us to be pardoned; upon Condition for himself, that he might give us that Condition.* *R.* First then, Christ was a Purchaser for himself, a Redeemer of himself, and that absolutely to the obtaining a Power that he had not before, and then he was a conditional Redeemer to us; but it seems now the Condition comes in upon purchase which was before but by way of Redundancy: the Composition will not hold I find; you'll never blend these things together; you do but doe and undoe.

Pacif. *There's*

Pacif. *There's a Redemption by Price and by Power: Pardon upon Condition, is the Fruit of this Redemption by Price.* *R.* Chriſt's Redemption was but one; is your Diſtribution *Generis in Species*, or *Integri in Membri*? You ſhould have ſpoken more your own ſence, if you had ſaid Redemption is Abſolute or Conditional: Chriſt's Redemption of himſelf from no Power, to give a Condition, to a Power, is Abſolute; but his Redemption of the World was Conditional, provided he would beſtow this Condition upon them. Now I would fain know of any intelligent Perſon, where this Condition lyes moſt? Chriſt hath purchaſed the beſtowing a Condition, and this Power he hath abſolutely; then all and every Man are redeemed, provided they have this Condition; *i. e.* provided Chriſt will beſtow upon them this Condition: ſo that Chriſt hath purchaſed Salvation for all, provided he will perform the Condition; *i. e.* beſtow the Condition upon them: And what doth all this amount to, but at laſt the Conditionality falls upon Chriſt; he hath redeemed himſelf, and now at laſt Pardon is to be beſtowed in a way of mere Sovereignty, or at leaſt the Conditional Ground of it, (to call it no worſe;) which is mere *Socinianiſm*, at the long run. Chriſt hath purchaſed a Sovereignty to Pardon, upon a Sovereign Diſpenſation to whom he will, and to whom he will not: All thoſe that he purchaſed with his Blood, they muſt be left, moſt of them, in Slavery, notwithſtanding the full Price of their Ranſom be paid.

Pacif. *Repentance and Faith comes from the power of Chriſt, as a King, rather than as a Prieſt*; [*and if as a Prieſt,*] *it's by virtue of Interceſſion.* *R.* It is ſome way; and why not by virtue of all his Offices, and his exerting them in his Humiliation and Exaltation? Chriſt is not to be divided in any of the Vertues that flow from him to the Elect, or thoſe that are redeemed by him: Chriſt was King, Prieſt and Prophet, when he redeemed us in the Fleſh, (as you term it,) and he was only ſo to his Church. If he give Faith and Repentance by virtue of his Interceſſion, then he doth it by virtue of his Death, and Propitiatory Satisfaction and Merits; for his Interceſſion is for no more nor leſs than what he purchaſed by his Blood, *Heb.* 9. 12. *c.* 10, 12, 14, 17, 18, 19. You ſay Chriſt interceeds for nothing but according to God's Will, which is his Decree of Election: And I ſay, he intercedes for nothing but what was his own Will in Redemption, which was no larger nor narrower than God's Will in Election; he was as conformable in Redemption to God's Will in Election, as he is in Interceſſion: The Will and Purpoſe of God and Chriſt, are of equal extent in Election, Redemption, and Interceſſion; and here if you fail in your Proportions, you never make up your *Pacifick* Confection.

Pacif. *It's from the Decree of Election that our Faith and Repentance does come: it's not from Chriſt's Purchaſe by Price; it's not from the power of our Free-Will.* *R.* This now is plain Engliſh: Faith and Repentance comes from Election, but not as purchaſed by Chriſt, nor from Free Will; but Redemption is of all, upon Condition of Faith and Repentance. See what is the true import of this Aſſertion, That Redemption is of All, upon Condition, of God's giving them All, Faith and Repentance, which Chriſt knew he abſolutely determined to give unto Some only; and this is, to call that Conditional to All in Redemption, which is Abſolute to Some only in Election. Where is the Wiſdom or Juſtice of this; for Redemption, whoſe ſaving Efficacy is limited to ſome, and unchangeably founded on the Decree of God, can't be ſaid to be Conditional, and Univerſal upon Condition? It was but now, that you caſt the Conditionality upon the purchaſed Sovereignty of Chriſt; now you caſt it upon the abſolute Determina-

tion in Election; and it runs thus, That Chriſt hath redeemed all and every Man, provided Electing Grace, will give to all and every Man Faith and Repentance; thence it is, you ſay, that the Non-Elect, if they believe, ſhall be ſaved; becauſe it's ſaid, that *he that believes, ſhall be ſaved*: But know that this Inference ariſeth from an Errour in Logick; becauſe, *Mera Propoſitio generalis nihil ponit de ſpeciali ſubjecto particulari vel proprio*, (unleſs it hath a ſpecial Application or Contradiction,) *non ſemper dividit verum à falſo, de ſubjecto*: ergo, The General Propoſition is not of Elect, or Non-Elect, but runs indefinite, *He that believes, ſhall be ſaved*; therefore, if you come to apply, or contradict, ſo as to argue from this Propoſition, it muſt run thus, *He that ever believes, ſhall be ſaved*: But the Non-Elect ſhall never believe; *ergo*, ſhall never be ſaved. Now, *Pacifick*, I have your own Opinion againſt you, to prove the *Minor*; becauſe Faith and Repentance is provided abſolutely for the Elect in Election, but the reſt are excluded; *i. e.* the Non-Elect, becauſe the Condition is not provided for them: and ſee how you'll get off the Rocks, unleſs you get the help of Free-Will, which you expreſsly exclude.

But you ſay, Chriſt gives not Faith and Repentance, as Teſtator, out of his own Treaſury, by virtue of a Right to any by his Death, but as a Diſpenſer of his Father's Will. *R.* This is groſs: Whatever was his Father's Will, was his; was his Father's Will in Election, but for the ſaving of Some only? and Chriſt's in Redemption, for ſaving All? He diſpenſed his own Will; and in doing that, diſpenſeth his Father's: *Joh.* 10. 15. *The Father knoweth me, and I know the Father*: [*i. e.* one another's Will, (words of Sence in Scripture ſignifie, Affection, Acquaintance, and Action:) And what was the thing wherein they knew each other's Mind? It follows,] *and I lay down my life for my ſheep*: See what enſues, *ver.* 17, 18. *This Commandment have I received of my Father.* Are not all the Treaſures of Wiſdom and Knowledge hid in Chriſt? *Col.* 2. 3. And doth not he diſpenſe Faith and Repentance out of his Treaſure? Is not the very Entrance into Life, in and by Chriſt? *I am the Door*, (ſaith Chriſt;) *by me if any Man enter in, he ſhall be ſaved*, Joh. 10. 9. You ſay no; he enters in firſt by Election, that gives him the firſt Grace and Life: What is all the 17th. of *John*, but a Tranſcript of the Will and Teſtament of Chriſt, adequate to the Electing Will of the Father, which he executes as a Teſtator and Executor?

Pacif. *That Article in the Agreement (or Covenant, as ſome call it,) between the Father and the Son,* [When thou ſhalt make his Soul an Offering for Sin, he ſhall ſee his Seed,] *is made good to him this way.* *R.* Yes: We call it a Covenant-Agreement, and will ſtand to it; and there are in it Conditions and Promiſes, which are all the parts of a formal Covenant; and that part you rehearſe, is one of the promiſſary parts: But do you take notice what is the Condition of it? Chriſt making his Soul an Offering for Sin, a Propitiatory Sacrifice, in which he bore the Sins of many: So that Juſtification and Faith there promiſed, are merited by that Condition, *viz.* That Sinners ſhould have Both, through the Offering of Chriſt, and it became due unto them upon that account. I ſhall not now enter into a diſtinct Conſideration of that great Text.

Pacif. *In this way about then, doth Faith and Repentance come.* *R.* It is a way about indeed; and it's a ſad thing, that a poor loſt Sinner ſhould be ſent the fartheſt way about, and not by Chriſt, who is the *Way*, the *Truth*, and the *Life*: He muſt go to the Election firſt, to ſeek his Calling; and if he finds Election, he may come to Chriſt.

Pacif. *The Gentleman ſaid, he never heard any Divine ſay in the Pulpit, as I did,*

I did. ——I take it for a Commendation, &c. what other Divines ſay in ſubſtance, I ſaid by way of Cultivation. *R.* The Gentleman might ſay ſo well enough; and if this be your Cultivating the Truths of the Goſpel, to confound and eradicate the main Truths thereof, you ſhall be no Gardner for me: you go on to tell us again what you delivered, we have heard it already, and therefore will not trouble our ſelves to go over it again; but let us hear a little of your Similitude; Compariſons illuſtrate ſometimes, but do not prove.

Pacif. *Pardon is agreed on by King and Parliament: the People know nothing of it; but it's a General Pardon: if any one will have the benefit of it, he muſt ſee where Qualifications are required; and if he does or will not Qualifie himſelf according to the Act, he loſes the benefit, &c.* *R.* But what if there be no Qualification required; uſually Acts of Grace and Indemnity, is of all Felons, Murthers, Rapes, Treaſons, &c. without Condition, to be required of the Goal-Birds, or others: it may be, there may be Exceptions and Proviſo's, &c. but where a pre-requiſite Condition is required, the Pardon may be gracious and kind, but not free. And you ſay, *God's Pardon is perfectly free to Man; it's an Act of Grace; no Man does or can do any thing to pacifie God, or Merit the ſame; its all from the Agreement between the Father and the Son, that Chriſt ſhould fulfill the Law, and ſatisfie for our Sins; and the Pardon thereby be granted on our behalf; while Man doeth nothing himſelf, by way of Cauſe (I muſt ſay Condition) or Active Occaſion thereto; and here I do bring off thoſe that ſay, this Act, Law, or Covenant of Grace, is without Condition.* *R.* Now all this while you run on pretty well, if you do not Diſtinguiſh between the Covenant of Redemption and Covenant of Grace, as thoſe of yours do; and we ſhall find you alſo to do: if ſo, to what purpoſe are all theſe great things, when there comes an Afterclap, *viz.* a Law with Unperformable Conditions for us to paſs thorough? for we may not go immediately to Chriſt in the Promiſe, nor ſo much as plead this Covenant of Redemption; its only pleadible by Chriſt: we muſt find out the Condition of a later Law-Covenant, before we ſhall have any thing to do with all that Grace and Satisfaction of Chriſt you ſpeak of, which is intended for all the World; and as available for *Judas*, as *Peter*, till *Peter* intitled himſelf thereto, by performing the Condition. If there be an Act of General Pardon with unperformable Conditions in it, or ſuch only, that none can perform unleſs the King give them, that Act hangs all thoſe that he gives not the Conditions to; and therefore now conſider whether ſuch an Act of Pardon as requires ſuch Conditions as would, upon an Impoſsibility of performance hang ten times more then it ſaved, can be called in any true Sence, a General Pardon? Suppoſe the King reſolves in his own Breaſt to beſtow this Condition (which according to you, not one of himſelf can perform) upon but ten or more, in a certain number, I leave you to conſider what will become of the reſt; and I pray anſwer the *Arminians* Objections againſt it, if you can, upon your Principles of abſolute Election, and Univerſal Conditional Redemption; and a Denial of a Power and Will in Man, naturally to perform the ſaid Conditions. If you muſt flye to, *Rom.* 9. ſo can we, without your rotten Crutches, and therefore your way, which you pretend to have Chalked out between *Conditions and no Conditions, will not do; you ſay ſome are apt to think the Covenant of Grace is not made with Man, but with Chriſt in the behalf of the Elect.* &c.

R. We do not ſay the Covenant was not made with Man, but with Man in Chriſt; and ſo the Aſſembly ſaith it was made with Chriſt as the ſecond *Adam*; and the Elect in him as his Seed; and the Grace of God in that Covenant is Manifeſted in and by the Goſpel; and why could not Chriſt be a Covenanter

venanter as a ſecond *Adam*, the Head of the Elect, and the Mediator of the Covenant, as it referr'd to Man; he was the Covenant in divers reſpects, both the Covenanter, the Mediator, and Witneſſer of it; therefore what you ſay of a Mediator affects us not; this Doctrine we ſhall ſtand by, as agreeable to the Scriptures; thoſe of the Aſſembly are ſome which I ſuppoſe you mean, and I look upon all that you ſay againſt their Doctrine, but as a handful of Feathers blown againſt the Monument: I ſhall but glance upon the Gloſs you make upon that famous Text. *Jer.* 31. 33. This ſhall *be the Covenant that I will make with the Houſe of Iſrael, after thoſe days, I will put my Law in their inward parts, &c.* You ſay this is not the Covenant it ſelf? *It was a Branch, and an Unconditional Promiſe of the Covenant, not the Covenant it ſelf.* R. But a Promiſe of the Covenant is often called the Covenant by a Synechd, and by a Metonimy, a Seal of the Covenant is called the Covenant: You enquire what is this Houſe of *Iſrael*, and you tell us it is the whole World; and the whole World you tell us before, is all and every Man; then ſee how it will run, this is the Covenant that I will make with the whole World, all and every Man; I will put my Law in their Hearts and will be their God, and they ſhall be my people; hence all the World muſt be ſaved if God be true, for the Promiſe is abſolute, there's not a Word of Condition in it: if Law here be the new Law you ſpeak of, it's here Abſolutely promiſed (in your ſenſe) to the whole World: though you would ſtrain it to a Condition to all People that will come in; is there any ſuch thing in the Text? beſides, how is the Covenant made with any upon Condition, before the Condition is accepted in a Reſtipulation.

Pacif. *Next you proceed to the New Law, and in order thereto, tell us, that the Law of Works remains ſtill as a Rule to live by, but not as the Rule we ſhall be judged by; there is an univerſal Pardon in regard to the Sentence of the Law of Works procured, paſſed and declared in the Goſpel upon Condition of our Faith and Repentance. The Law of Nature is the* Norma Officii, *but the Law of Grace, this Act of Pardon is the* Norma Judicii, *the Rule of Judgment.* R. There's no *Norma Officii* in any Law, but there muſt be *Norma Judicii*; elſe the Law is vacated as ſuch: you hereby therefore acquaint us, that the Moral Law is Vacated, as to its Law-Nature and Form, *i.e.* that it ceaſeth to be a Law with Sanction; for Sanction is properly the Ratification of a Precept by a Penalty Annexed; ſo that as you ſay it becomes no more a Law to judge by, and another Law provided, by which Men are Juſtified, and God will Judge the World, and this Law, is the Law requiring Faith and Repentance, as the Condition of it, to which the Sanction of Penalty is annexed. Hence it follows, tho' Faith and Repentance (as you ſay) is not the Righteouſneſs of the Law of Works) it muſt the be Righteouſneſs of the new Law, becauſe it is the Duty enjoyned, which doth Entitle to the Promiſe, and *ex pacto* makes it Debt; for the ſame way as the *Non-Performance* of the Condition doth lay a Man under the Curſe; the ſame way doth the Performance bring a Man under the Promiſe; but the *Non-Performance* of the Condition doth by way of Demerit lay a Man under the Curſe; *ergo*, the performance of the condition doth by way of Demerit bring a Man under the Promiſe; ſo the Reward muſt be of Debt, both in Juſtification and at the laſt day: what you ſay of being Juſtified for the Righteouſneſs of Chriſt, that is but in regard of the Law of Works, from which you are taken off, and brought into a new Law; but beſides you ſtate the Vacating the Old Law, and the Condition of the New, very ambiguouſly; for the Sanction, ſay you, is taken off by a conditional Purchaſe and Satisfaction, which amounts to thus much, that where the Condition of the New Law is not performed, the Sanction

of

of the Old doth yet continue; the Old Law is not ſatisfied for them, but the Curſe and Condemnation of it ſtill remains; they are neceſſarily therefore condemned by it; and if Condemned, then Judged by it; and this Old Law to them, is a *Norma Judicii*. Univerſal Forgiveneſs is declared upon the fore-mentioned Terms, That Chriſt hath borne the Sins of all the World, upon the Condition of Faith and Repentance; which Faith and Repentance are the Conditions of another Law; ſo that a Man muſt be Juſtified in reſpect of Two Laws, by Two diſtinct Righteouſneſſes: Chriſt's Righteouſneſs, the Condition of that Juſtification, God hath juſtified us upon, from the Law of Works, and a Man's own Righteouſneſs of Faith and Repentance, muſt be his Righteouſneſs, whereby he is juſtified by the Law of Grace: for the performance of the required Duty of any Law, gives a Man Right to the Promiſe and Juſtification thereby. For you ſay truly, *That the declaring a Man Righteous, according to the Act he is tried by, is the moſt undoubted, proper Juſtification.* I like it well, that you ſpeak of this Redeeming Law, with ſome conſiſtent Notions concerning it, if there be ſuch a Law: 1. That Chriſt's Righteouſneſs and Satisfaction is imputed unto a Man, ſo far as to the producing of this Effect of his Juſtification by this Law, (*pag.* 19.) And therefore the Righteouſneſs of Chriſt is uſeful and beneficial, as to the quitting all ſcores upon the account of the Covenant of Works, if the Sinner thinks he hath any occaſion for it. 2. But, *Secondly*, That his Juſtification is by the Righteouſneſs of that Law he is tryed by; which Evangelical Righteouſneſs is Faith and Obedience: This, you ſay, the Sinner ſhall plead yea, Chriſt himſelf ſhall plead againſt Satan's Accuſations. 3. You do well in acknowledging, that Imperfect Obedience to this Law, is as ſignificant and as procuring a Condition, as Perfection was in the Old Law. You ſay, That by a Law of Grace, God expects we ſhall be Righteous; [*i. e.* by the Righteouſneſs of the ſaid Law;] and that he accepts of an Evangelical Obedience, according to this Law, as Perfection [as it appears, *A.* 24.] For you ſay, When all that is Undone, and all that is Ill done, is not imputed; that which we have done, let it be never ſo little, muſt be perfect, according to that Law; ſo that Chriſt's Righteouſneſs ſerves to pare off from our Works all Sins of Omiſſion and Commiſſion, and leaves inherent Righteouſneſs enough (though never ſo little) to be juſtified by, and this perfect Righteouſneſs too. And the plain Truth of it, is, without this Super-fine Notion, all Law-Conditions, let them be never ſo ſmall, weak and imperfect, (if no better be required,) they are perfect Righteouſneſs, in reſpect to that Law which requires them; being in their Nature perfect Conditions, even as much as the Law-Giver requires.

For you ſay, (*pag.* 21.) *That he that pleads for us, will diſtinguiſh between the Duty of the Goſpel, and the Condition of the Goſpel; between ſinning againſt the Goſpel,* ſub Ratione Officii & Conditionis. [I ſuppoſe this laſt is the *Rule of the Promiſe*, which one of your's ſays, is not the Preceptive part of the Law.]

You ſay, *Chriſt will make it appear, That though we have ſinned againſt the Goſpel, in regard of this or that particular Precept, we ſhall be cleared from Non-performance of the Condition.* So that Sin is ſet aſide in this Law, as of no concern, whether more or leſs; but the Performance of a little Condition, that may conſiſt well enough with Sin, is the Righteouſneſs of this Law, which Chriſt will plead for us at the Laſt Day, and thereby we ſhall be Juſtified.

As for the Accuſation which you ſay Satan ſhall bring in againſt the Saints ſtanding at the Bar, upon Tryal, at the Day of Judgment, of a Thouſand Years, (as you ſuggeſt;) I will only ask you a few Queſtions, to leave with you.

1. Is s